LEGENDS RELATING TO ANIMALS.*

1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling [illegible]
their dens with grass and that they eat a plant, called "[illegible]," which has a [illegible]
narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once unearthed a corpse which he disinterred. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fashioning a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "[illegible]" to encourage the woman to spin. He also brought her some corn and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

2.—A BEAR MARRIES A GIRL.

Another curious story is related of a bear. Two women, a mother and her little daughter, were one night watching their field of Indian corn "[illegible]" against the inroads of these animals. The mother had to go to the house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his rounds, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gradually dwindled down to mere shapeless stumps. The girl eventually died in childbirth, and the poor bear after vain efforts to restore her to life roamed disconsolately about the fields.

3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills in order to avoid his creditors.†

4.—THE BEAR AND THE ONE-EYED MAN.

The following story was related by a man of the name of [illegible] [illegible]
residing at a village near Astor, called [illegible]. He was one night looking out whether any bear had come into his "[illegible]" field.‡ He

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[*] These legends should be compared with the Chitrâli Fables published by [illegible] in the *Asiatic Quarterly Review* of January, [illegible], namely: "the ambitious fowl," "the golden mouse," "the mouse and the frog," "the goat and the [illegible]." See Appendix III. as also Legends in "The Hunza-Nagyr Handbook."

[†] The scrupulousness of the Gypsies in discharging such obligations, when contracted with a member of the same race, used to be notorious. The Dôms or Dûms of the Gilgit are the "Romany" of Europe and our "Gipsy" is a corruption of "[illegible]" or inhabitants on the borders of the River or Sin = the (Upper) Indus. [564]

[‡] [illegible], to be made eatable, must be ground into flour, then boiled in water and placed in the "[illegible]" [in Astori] or "[illegible]" [Gilgiti], a receptacle under the hearth, and has to be kept in this place for one night, after which it is fit for use after being washed or put on a stone [pan] like a Chapati [a thin cake of unleavened bread]. [252]
"[illegible]" or [illegible] [illegible] [illegible].

repeatedly with the stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day. 776 774

The "Ayi Bayi" Ceremony.

Ayi Bayi is the name of a Gilgit month falling next to "Shino Bashno." The day fixed for performing the ceremony was publicly announced by the Ra throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Ra's dwelling. The Ra used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers had a heap of ashes near them. The Ra then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Ra's servants upon them. In the excitement which followed, the people would rush towards the Ra, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the ashes against them. Should the chief himself or any of his suite fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity. 776

B.

The Ceremony of "Ganoni."

[illegible]

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganoni" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with leaven bread in baskets, which are generally eaten at a corner of the field by all the members of the family. After this they cut a few ears of barley, bring them to their houses, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons-full. Then national dances and vainglorious songs continue till late in the night. [illegible] [illegible]

The Dumas Phasi Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their houses, they recite the following prayer:— [illegible] [illegible]

(1) Bismillah ya Khudaya, Barakat deh.
(2) Osmon, Dumas ai Barakat deh.
(3) Kharki jonko ai Barakat deh.

[illegible]
Dard AV3

be difficult to recognise, that is if those who are less so are 271
scrupulously honest! Although they now speak a dialect of
Tibetan they must at one time have had a language of their 197
own of which one sometimes strikes peculiar remnants. At
Kalatse, for instance, the branches of the pencil cedar are 756
freshly put on one of their *lhatos* at the New Year, accompanied
by the mumbling of phrases which they do not understand
themselves, but which are usually remains of their own Dardish
language.

Nothing, however, can be more strange than their religious 162
arrangements. As has already been mentioned, the *Brogpa* 596
of Hanu and also of the village of Da, which is quite near-by, 771
is a Buddhist, but often in a Buddhist family one member
must of necessity be a Mohammedan. Of a similar, but
converse arrangement, a most striking example is told. We
passed through the village of Bot Kharbu on our way up to
Leh. Here there lives a family of Mohammedan Brogpas,
but one member of this family must always be a Buddhist [772]
priest of the neighbouring monastery of Lamayuru. Now
the Mohammedan is only allowed to eat the meat of an animal
that has been *hallalled*, that is to say has had its throat cut,
whilst the butcher says "Bismillah—it is the will of God,"
whereas the Buddhist eats meat killed in any way, so long as
he himself has not taken the life of the animal. This family [262]
avoids such complications by the simple expedient of cooking [264]
all the meat in one pot, irrespective of how the animal has been
killed, then inserts a bit of stick into the cooking pot, which
is said to separate off *hallalled* meat from unhallalled, and all
the Mohammedan has to be careful about is that he shall not
take meat from the wrong side of the stick. Another method
they have of keeping on good terms with the spirit powers of
both religions is to make members of successive generations
of the same family belong to the religion of Mahomet and the
lamas in turn. Thus the Brogpa supplies us with another
version of the Vicar of Bray story. Some authorities account